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late Professor Nichols, has been a most valued aid to instruction at the Institute, and has been largely used at other schools. In organic chemistry his instruction was on a high plane, yet he never lost sight of the importance, in a school of this character, of insisting on the industrial application of scientific research.

But it was in the teaching of industrial processes where he especially excelled. His lectures were listened to with eagerness by his pupils, who recognized the master who could deal with equal facility with the scientific basis of a process and with its economic merits. His range of subjects in industrial chemistry was very wide. Not only were the textile industries — bleaching, dyeing, printing, pigments, etc. — thoroughly taught, but the great industries of the world in their manifold variety received from him exhaustive treatment. His intimate acquaintance with the manufactures and manufacturers in New England kept him in close touch with the progress of all its industries.

Dr. Norton's career as a chemist and teacher is remarkable for the amount and variety of good work which he accomplished in his short span of life, which had not reached twoscore years at his death. The Institute of Technology, with which his life was so largely identified, lost in his death not only one of its most valued teachers, but one of the most useful members of its Faculty. His judgment, both in matters of the general policy of the Institute and of the minute details of organization, was always highly prized by his associates.

His personal character was singularly simple, direct, and truthful, and he was unselfishly devoted to his family, his friends, and his students.

In 1883 Dr. Norton married Alice Peloubet, who survives him, with five children.

1893.

T. M. DROWN.

ANDREW PRESTON PEABODY.

DR. PEABODY was chosen into the Academy* at the close of a period when there had been quite a keen discussion as to the definition of the word "Sciences" in its title. The word Science and kindred words have certainly varied in their meaning more than once in the last two or three centuries. Forty or fifty years ago there was a division in the Academy as to whether it could be properly said

* He was elected a Resident Fellow in 1861, and was Vice-President from 1888 to 1892.

that there is a science of ethics or morals. His election may be counted as one evidence in many that the Academy of that day was ready to accept the wider definition.

For while he was an accurate mathematician who had pushed far his studies in the mathematics, and had proved himself a skilful and successful teacher, it was not as a mathematician that he was chosen into the Academy. The Academy could not have chosen any man in America whose election would more distinctly represent to our whole community its respect for the science of morals. In his work in literature, or in the pulpit, or as a Professor at Harvard, he would have wished to be recognized as one who believed that ethics is the first science which it behooves men to study. And he would have been glad, in whatever way, to have it understood that his business in life, first and last, was, by whatever effort, to make men better than he found them.

He was born in Beverly, Massachusetts, on the 19th of March, 1811. He entered Harvard College younger than any one else has entered it in this century, and graduated with high honor in the Class of 1826. He then became a tutor of mathematics, occupying a part of his time in studies which should prepare him for the Christian ministry. In 1833 he was ordained at Portsmouth, N. H., as colleague of Dr. Nathan Parker. He survived Dr. Parker, and remained at Portsmouth until 1860, when he returned to the University, to become Preacher to the University and Plummer Professor. He filled the active duties of this place until 1881, and was then named Emeritus Professor. He resided at Cambridge until his death, strong and well, and constantly called upon for public service in various capacities. When this took place,—the result, as it seemed, of an unfortunate fall,—he seemed as ready for duty as ever, and whoever dealt with him found it impossible to believe that he was so old a man.

In this long career he was never satisfied with performing what would be technically called the duties of his profession. One of his axioms, which he laid down in quite early life in an address to the divinity students at Cambridge, was this: "Every man should have a vocation and an avocation." His vocation was that of a faithful working minister of a very large congregation. He would choose one and another avocation from time to time, and fulfil all its obligations with vigor and the success which waits on vigor.

While he was yet at Portsmouth, he assumed, with a confidence which the event justified, the editorial charge of the North Ameri-

can Review, succeeding Dr. John Gorham Palfrey in that office. His direction of the Review was always fresh, and it was kept well up to the literary requisitions of the time. He enlisted a large number of writers who had not worked for it before, and the volumes published under his direction will be found to take a courageous and generous view of public exigency.

The years from 1830 to 1850 would generally be spoken of in New England history as the epoch in which the system of lyceum lectures was developing, and perhaps when it reached its culmination of usefulness. In the early days of such courses of lectures, public-spirited men undertook them, with a direct view, in which experience confirmed their foresight, of lifting up the level of popular education. Those were not the days of large "honorariums" for such service; they were days in which public speakers carried their best wares, and were thankful if a fit audience met them. Among the young men who devoted themselves heartily to the work of thus building up the lecture system, Dr. Peabody was foremost, and in after life he would frequently receive his reward when he found that some of his hearers of those days remembered counsels or information which he had then given. In later life, he delivered several of the courses of the Lowell Institute. Of these courses of lectures, one was printed in the year 1844, under the title, "Lectures on Christian Doctrine."

In his transfer to the University, he still had the vocation of a clergyman, and he had more than one avocation. He was the Preacher to the University, with the distinct understanding, under the very terms of the Plummer trust, that he was to be the counsellor and adviser of the undergraduates in any of their difficulties, spiritual, intellectual, and even physical. His devotion to this part of his task was such that the young men, particularly those from distant points, came to regard his house as a place where they might come for any counsel which they needed. He was himself proud of this confidence, and he never lost it, even after he retired from the nominal duties of his professorship. During this period he became an active member of the Academy, and his presence at our meetings will be gratefully remembered, as is his presence at the meeting of many other societies instituted for the best purposes of education or other philanthropy.

A valuable collection has been published of the baccalaureate sermons which, in more than twenty years, he addressed to as many classes as they graduated. Here is quite a well adjusted statement of the science of life. In no instance, among them all, did he satisfy himself with discussing, however brilliantly or carefully, what may

be called the matter-of-course or commonplace conditions of the occasion. These are not simply earnest addresses to young men who are his friends, to consider in general how great the change is from a college where they have studied to a world in which they must act. It will rather be found that he always puts himself in the place of some thoughtful, conscientious, eager young fellow in the Senior Class, who has faced some critical question among the infinite problems. He puts himself fairly in that man's place, asks that critical question aloud, and addresses himself to the answer. He does not attempt to conceal the difficulty by any blur of rhetoric. He owns that it is difficult. He states it carefully and clearly. And then he compels every man who hears him to help him out, as they work out the solution. What you are sure of is that, for after life, there is one position in the essentials of morals which in that day's farewell has been diligently considered. To have done that, if a man never did anything more, twenty times, for twenty classes, would be an achievement of which any man might be proud.

It is to be hoped that some Harvard man really interested in the history of America in the last half-century, will give us a monograph on the advance made in American life, as it can be shown — indeed, as it was largely led — by the pulpit of Harvard College between the days of Dr. Kirkland, in 1810, and the end of Dr. Peabody's active career. His own connection with Cambridge covers that period. He would have said, and the men of his time would say, that that was the moment when the College changed from a high school, and what we should call a poor high school at that, to a University. It will prove, when such a monograph is written, that the change can be traced all along in the words spoken from time to time in the College pulpit. To name Dr. Kirkland himself, both the Wares, Dr. Palfrey, Dr. Walker, among men who are dead, and Dr. Peabody in his longer line of service, is to name a line of leaders of men, all of whom were in touch with their times. In those sermons, so far as they can now be read, there will be found no cloister habit of counting jots and tittles. In the series of their instructions to three generations of men, may be found much of the inspiration under which these generations acted. Mr. Ralph Waldo Emerson said, in an address which I heard on a critical occasion, that he owed more to Harvard College from what he heard in the College Chapel than to any of her other instructions in his academic life.

Dr. Peabody was a fit successor in such work to James Walker, for so long a time an honored member of the Academy. It was not

in one sermon or in two that he taught his lessons. The undergraduates who heard him month after month knew that he had a plan of life. They knew what that plan was. They knew that it was not a plan for ten years or for seventy; it was the plan for the life of an immortal. It was not a plan for a lonely life, but for a life all wrought in with the life of the universe. It was the plan of a man who says "Our Father" when he prays, who knows what it is to be a son of God, who is engaged in his Father's affairs, who goes and comes on his Father's errands, creates as God creates, and enters into his Father's joys.

As has been intimated, Dr. Peabody was an omnivorous reader, and he was what the world now calls an all-round reader. I doubt if he ever read anything merely because other people read it, or from that vague and misleading notion that one must keep up with the times. He was never afraid of being behind the times. When he assumed the charge of the *North American*, he was very eager that it should not be guilty of mutual admiration, — an offence which it had been fairly accused of. When he gave up that journal, after five or six years' service, I said to him that he had given it up when he had "just begun to fight," when he was most fit for the business. "On the other hand," he said, "by the time a man has been an editor five years he should leave the helm. For by that time he has a circle of friends working with him, to whom he is under obligations. It becomes inevitable that he and his journal will want to be good to them, and their work will be spoken of as more important and permanent than it really is."

He was a counsellor and director in a hundred philanthropic trusts. Charity, education, peace, temperance, — whatever goes to happy homes and manly manhood, — for every movement or organization which involved these, he came to be regarded as of course an adviser and leader. Men of wealth were glad to take his counsel as to their use of it; and how glad he was when he could bring together here, face to face perhaps, the youngster who came eager for what Harvard could give, and the Mæcenas as glad that the boy should drink at her fountain.

Such activities brought him in touch with active men in all religious communions. "The doing the things which the Lord said," — the Christian spirit in which such men worked together, — made men prize him for what he was. People who are fond of method, and of stating in written language the results of the great movements of society, are always asking that the Christian Church shall devise some

symbol of its union which shall show that it is not divided at heart. The real symbol of its union is the willingness of its members to unite heartily in work for the upbuilding of the world, or for bringing in the kingdom of God. Quite indifferent to verbal statements with regard to unity, quite indifferent to forms of organization, Dr. Peabody, in the catholic and generous vigor by which he joined in every enterprise which seemed to him an enterprise of real philanthropy, was an evidence to all Christians of every communion that what is called the unity of Christianity is in no danger. No man in the circle of the Christian churches of New England, of whatever name or of whatever ritual, was so loved and honored by the men of all names and all rituals as was he.

1893.

EDWARD EVERETT HALE.

GEORGE CHEYNE SHATTUCK.

GEORGE CHEYNE SHATTUCK was born in Boston, July 22, 1813. His parents were George C. and Eliza Cheever (Davis) Shattuck, both of New England parentage for many generations. The better part of his early education was at Round Hill, Northampton, under the influence of Joseph G. Cogswell, whom he always held in veneration. He was of the Class of 1831 in Harvard College, and afterwards studied in the Law School for one year, and in the Medical School for three years, taking his degree in 1835. His studies for his profession were continued in New England, London, and Paris, where he had the great advantage of Baron Louis as a teacher. Returning to Boston, he began practice with his father, then one of the eminent physicians of that city. He married Miss Anne H. Brune, sister of his classmate, Frederic W. Brune, of Baltimore, and from that time to his death resided in Boston, with occasional tours abroad. He became a visiting physician of the Massachusetts General Hospital in 1849, and served in that office for thirty-six years. He was a Professor in the Harvard Medical School from 1857 to 1874, and the Dean of the School for five years. He was President of the Massachusetts Medical Society from 1872 to 1874. These were his professional honors. Deeply attached to the Protestant Episcopal Church, he gave himself largely to its service in many diocesan boards and societies, and in the General Conventions and the Theological Seminary of that communion. His most conspicuous and lasting act in this relation was the